

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI MAY 3, 1906.

NEW SERIES VOL. VIII. NO. 18.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$	_____
Cash by Nov. 1, 1906.....	\$	_____
Cash by Nov. 1, 1907.....	\$	_____
Cash by Nov. 1, 1908.....	\$	_____
Cash by Nov. 1, 1909.....	\$	_____
Cash by Nov. 1, 1910.....	\$	_____
Name		_____
County		_____
Post Office		_____
Church		_____

President Jordan says that the Leland Stanford University lost \$4,000,000 by the recent earthquake.

Dry Creek Church, Rankin county, with J. W. Mayfield pastor, recently doubled its subscription to Foreign Missions, the pastor leading in the offering. The sheep will follow a good shepherd; they know his voice.

It is said that Baron Uixkiul, a wealthy and influential member of the Russian autocracy and a Baptist who was among the prominent delegates to the Baptist World Congress in London last year, expects to attend the meeting of the Southern Baptist Convention at Chattanooga in May.

Mr. Alexander's revival songs are said to be as popular in England as Mr. Sankey's were at one time in this country. The "Glory" song is said to have been printed about 17,000,000 times. So popular are these songs that the secular press also publish them.

Rev. G. B. Rogers, a native of this State, married in early life to Miss Gould, educated in our College, after 20 years' faithful service of God in Texas, departed from Waco to be with Christ, April 23. He was a true and pure good man. Of all the Mississippians who have served God well in Texas, no one has been more faithful than G. B. Rogers.

It is not William Spurgeon, the cousin, but Thomas, the son, of the great London preacher, who is to supply for Dr. Henson at Tremont Temple, Boston, during the summer. Rev. William Spurgeon delivered interesting and instructive addresses to the students of Mississippi College on the evening of April 26 and 27, and is now in a meeting with Pastor Hurt of Memphis.

Saron, a country church in Holmes county, which has been having preaching once a month for three-quarters of a century, with varied experiences from great prosperity to almost extinction, has recently had a revival and called their pastor for one-half his time and doubled the salary. Rev. J. T. Ellis has been the faithful pastor above 15 years, and will continue indefinitely in that relation. On the same day of this revival the church made a good offering for Home Missions. What this country church has done, others can, and ought to do.

Elder N. L. Clark, now in his 95th year, while on a visit to his friend, Dr. Poole, in Clinton, made a wise and helpful address to the students of our College. He has been preaching more than a half century in our State. He is great because he is good. No shadow rests on his reputation. His sun is going down in a sea of golden glory, and will rise again and shine on amid the splendors of the eternal world. He still brings forth fruit in old age. How rich and rare is the flavor of the fruit of an aged tree!

There are some interesting figures recently published showing the relative strength of the religious denominations. The Catholics stand head with 10,785,496 communicants. The Methodists come next with a roll of 6,429,815, and the Baptists take third rank with a membership of 4,974,047. The percentage of increase is interesting and should put us Baptists to thinking, praying and working. The increase of the Catholics last year was .017 per cent, the Methodists .015 per cent, and the Baptists .014 per cent.

It is said that the Labor members of the British Parliament are especially careful of their conduct at this time as they are very anxious to make their representation creditable. Their leader has formulated a pledge which every Labor member in the House of Commons has signed that they will not drink any alcoholic liquor while the house is in session. These honest representatives of toil have set a good example which some of our homefolks might do well to imitate.

It is said that Mayor Fitzgerald of Boston, has set aside \$1,000 as an accumulating fund to run 100 years, at the expiration of which time the money is to be expended for purposes which will best serve humanity. We would suggest that better give flowers to the living than put them on the graves of the dead.

A publishing house has recently received an order from a proprietor of a newly furnished hotel in New York for 200 Bibles. He was prompted to do this because so many traveling men call on him for Bibles. It would be a great thing if all hotels would supply every room in their house with a copy of God's Word. For as this man says, "It will surprise most persons to know that a great many requests come to us from commercial travelers for a copy of the Bible. They say they like to read a chapter before going to bed."

It is often said that teaching is one of the most thankless jobs a man ever engaged in, but we believe that the earnest teacher is sure to be held in the highest esteem by those who come under his tuition. Recently Prof. Putnam celebrated his fiftieth anniversary of his connection with Harvard University. He was presented with a handsomely bound volume containing autograph greeting from forty of his former students.

The white cedar forests of Michigan have been completely consumed. The white cedar supply now comes from Minnesota. When this is all consumed Idaho will have to furnish the supply. This will exhaust the cedar forests of the West. By the time this takes place, perhaps there will be no further use of cedar for telephone and telegraph poles, as by that time, all communication by wire will have been done away with by the substitution of wireless telegraphy and telephone. But it is a sad thought that these noble forests are doomed to destruction because of their great usefulness to man. According to the best authorities, the removal of forests has a marked effect on the water supply of neighboring rivers. "Where deforestation has taken place brooks have disappeared and small rivers once furnishing power for mills have ceased to be sufficient for this purpose."

A Great Book.

The merits of the late book by Dr. E. Y. Mullins, president Southern Baptist Theological Seminary, are such as to deserve special mention. The title of the book is "Why Is Christianity True?" Many great truths are presented in a simple, attractive and very convincing and satisfactory manner. It would be a real blessing to the South, if all our ministers, especially the younger ones, would own a copy and read it. Price \$1.50, net. Postage 10 cents extra. Send us your orders.

A Remarkable Exegesis.

The recent volume by Prof. William Sanday in the International Critical Commentary is a valuable contribution to the already rich literature on Paul's masterpiece—his letter to the Romans. Critical, scholarly and of reverential spirit, the manner of treatment renders the volume fascinating and inspiring to the student. It might well find a place in every pastor's library. Dr. Sanday is Lady Margaret, professor of divinity and canon of Christ Church, Oxford.

In a recent study of this epistle to the Romans with a Bible-class, in which I found this commentary of great service, I was impressed with Dr. Sanday's comments on the well-known passage, Rom. 6:11-14. A more beautiful and impressive setting forth of the real significance and meaning of the ordinance of Christian baptism it would be difficult to find, and the exegesis is all the more remarkable coming, as it does, from a man not a Baptist, but who ranks high in a church which antagonizes the positions he feels compelled to take in the interests of candid Christian scholarship.

First Professor Sanday gives a free translation of the passage. He puts it thus: "If more sin only means more grace, shall we go on sinning? Impossible. The baptized Christian cannot sin. Sin is a direct contradiction of the state of things which baptism assumes. Baptism has a double function: (1) It brings the Christian into personal contact with Christ, so close that it may be truly described as union with him; (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ: immersion—death; submersion—burial (the ratification of death); emergence—resurrection. All these a Christian has to undergo in a moral and spiritual sense, and by means of his union with Christ. As Christ by his death on the cross ceased from all contact with sin, so the Christian united with Christ in his baptism, has done once for all with sin, and lives henceforth a reformed life dedicated to God. (That, at least, is the ideal, whatever may be the reality.) Act then as men who have thrown off the dominion of sin. Dedicate all your powers to God. Be not afraid. Law, sin's ally, is superseded in its hold over you by grace."

Dr. Sanday expresses the thought of this passage in yet another form—the form of dialogue between the Apostle Paul and the man who takes issue with his doctrine. The objector says: "Is not this dangerous doctrine? If more sin means more grace, are we not encouraged to go on sinning?" Paul replies: "A horrible thought! When we took the decisive step and became Christian, we may be said to have died to sin in such a way as to make it flat contradiction to live any longer in it. Surely you do not need reminding that all of us who were immersed or baptized, as our Christian phrase runs, 'into Christ,' i. e., into the closest allegiance and adhesion to him, were so immersed or baptized into a special relation to his death? I mean that the Christian, at his baptism, not only professes obedience to Christ but enters into a relation to him so intimate that it may be described as actual union. Now this union, taken in connection with the peculiar symbolism of baptism, implies a great deal more. That symbolism recalls to us with great vividness the redeeming acts of Christ in his death, burial and resurrection. And our union with Christ involves that we shall repeat those acts, in such sense as we may, i. e., in a moral and spiritual sense, in our own persons. When

we descended into the baptismal water that meant that we died with Christ in sin. When the water closed over our heads that meant that we lay buried with him in proof that our death to sin, like his death, was real. But this carries with it the third step in the process: As Christ was raised from among the dead by a majestic exercise of divine power, so we also must from henceforth conduct ourselves as men in whom has been implanted a new principle in life."—D. B. Cheney, in Chicago Standard.

Terre Haute, Ind.

Making Heroes of Criminals.

The charge of Judge D. N. Thompson to the grand jury of Catahoula parish was an utterance of more than usual moment because it dealt with certain tendencies not by any means confined to any one community of the State; indeed, there is throughout the nation at the moment a popular disposition to apotheosize crime and to give heroic stature to desperate offenders against the law. This is particularly true, as Judge Thompson suggests in instances where men are charged with taking human life. "To be incarcerated in jail today in this parish charged with a homicide, gentlemen of the grand jury," said Judge Thompson, "means to be made a hero. To be wine and dine and showered with chrysanthemums and American Beauty roses, and to receive encomiums and congratulations, godspeed from both male and female. And the trial! It marks an epoch of honor, of distinction and grandeur in the prisoner's life. Requisition is made from every quarter on those who have themselves been similarly honored and distinguished, and on those who have had relatives and friends who have undergone similar trials to discharge their obligation, to pay the debt of gratitude. How punctually and readily they assemble!" This same tendency has been observed in nearly every section of the country, with the result that few communities of any considerable size are without heroes of the homicidal type.

The case of the late Johann Hoch, bigamist and wife slayer, finally executed at Chicago, afforded a conspicuous example. The legal anomaly of an appeal to the Supreme Court after Hoch had been executed, was made possible only by the mistaken sentiment which usually manages to find something heroic in the individual whose hands are covered with human blood. Society instituted laws, and provided punishments, for offenders against the laws, for the purpose of discouraging and minimizing these assaults upon the established order. By making heroes of men who slay their fellows are we not encouraging others to follow in the red wake? Are we not cheapening human life? Are we not defeating the very aims and purpose of the law?"

Judge Thompson has sounded a timely warning against an evil tendency. There is nothing essentially heroic in the business of taking human life. Even where men slay their fellows justifiably they do not care to have the event flared as an act of heroism. On the other hand while conscious of no offense against either legal or ethical standards, they are inclined as a rule to shun the very memory of the event. When we make heroes of men who slay their fellows without rhyme or reason, pile flowers around them, wine and dine them and otherwise offer our homage, do we not, in some sense, become participators in the offense charged against them? We would not discourage

the worship of the heroic in human nature; but, with Judge Thompson, we would protest against the worship of a false heroism. When we honor spurious heroes we offend doubly, for we encourage a belief in unworthy ideals and at the same time rob the real heroes of the homage which is their due.—Times-Democrat.

Queries.

1. "Will you please give your views on this Scripture? 1. 1st Tim. 2:28" and Titus 1:6-10. 2. "Is there any preacher that measures up to this standard?"

These Scriptures show the qualifications of the pastor or bishop. Perhaps only two expressions need explanation, viz: "The husband of one wife," and "holy." With reference to the former I see an extreme position possible i. e., that no man should be ordained to preach unless he is a married man.

This extreme is preferable to that which Roman Catholicism holds that no priest shall marry. It seems that Paul had no wife though he claims the right to one (1 Cor. 9:5). It means "not that ministers must be married but 'the husband of one wife' may be either, not having divorced his wife and married, as was too common among them of the circumcision, even for slight cause; or 'the husband of one wife,' that is, at one and the same time. No bigamist." (Matthew Henry.) In a word, there must be no unlawful sexual relations.

The next difficulty may be in the expression, "Holy." There may be three general views of that idea: (1) Absolutely "holy," or absolute holiness; (2) Imputed holiness; (3) The purpose for which a person or thing may be used. E. g., the vessels used in the temple were "holy." No man in the flesh, except the Son of God, is or ever has been absolutely "holy." The Bishop must be holy by imputation, then his aspiration will be toward holiness in person and life. Then freed from the negative qualifications, and possessing the positive ones he will be "holy" for the purpose for which he is set apart.

2. I believe that all preachers who are called of God and in the spirit of loving obedience have been set apart have these qualifications.

C.

Do, Give, Love.

Do right, and God's recompense to you will be the power to do more right. Give, and God's reward to you will be the spirit of God himself, whose life is the blessedness of giving. Love, and God will bless you with the capacity of more love, for love is of heaven—love is God within you.—W. Robertson.

Happiness.

Happiness, like mercy, is twice blessed. It blesses those who are most intimately associated in it, and it blesses all those who see it, hear it, feel it, touch it, or breathe the same atmosphere.—Kate Douglas Wiggin.

FOR ONE DOLLAR.

The Baptist Record will be sent to any new subscriber from the time the \$1 is received till Jan. 1, 1907. Will pastors kindly call the attention of their congregation to this proposition. The sooner the remittance is made the longer the subscriber will receive the paper for \$1. No premiums or commissions allowed to anybody on this proposition, and it does not in any case apply to old subscribers.

SUNDAY SCHOOL LESSON.

Wheat and Tares.

(Matt. 13:24-30, 26-43).

May 6.

A Parable is an illustration, a comparison; some familiar custom placed by the side of a spiritual truth to make it plain and attractive. Jesus often said to the people, "That which I wish to show you 'is like' this thing which you see."

"The Kingdom of Heaven" is God's reign under Jesus the Messiah. John the Baptist (Mat. 3:2) and Jesus (4:17) gave us the name. It is sometimes called "the Kingdom of God," and sometimes merely "the Kingdom," but all stand for the same thing. It is a "kingdom," because Jesus has absolute authority; it is a "kingdom of heaven," because of the heavenly origin, and because of its heavenly principles, high and holy.

It is not a kingdom of external power and glory, but one of internal graces and principles. The King makes subjects, not by the conquest of force, but by bringing men to know and accept his principles. He sows "good seed," and its fruitage is "the children of the kingdom," imbued with its principles, those who are like the King himself. (verses 37, 38).

In the seven parables of this chapter Jesus illustrates the nature of the kingdom of heaven. In that of the "Different Soils," he set forth the hindrances to the gospel which lie in the hearts of men. Three-fourths of the sowing was vain. How few heard even the Great Teacher unto salvation! What would become of the others? That was the great problem. The Parable of the Tares is given to show the principles upon which the Messiah-King will deal with the wicked. The center of the comparison is the tares growing with the wheat until the harvest and the wicked and the righteous remaining together until the end of the world. The point emphasized is their separation.—(v. 30). Study the lesson under the two main divisions of McLaren.

1. The Kingdom in its Early Form.

The sowing is double, but the field is one—the world of mankind, all men, good and bad. The sowing is repeated. The activity of the King directly and through his disciples is for all men and ages. (verses 38-40). Jesus gathers all ages and nations into one season and family and represents that as simultaneous which has been going on throughout the world's history.

Carefully distinguish between the spirit and the wheat in the field of another. Nothing sows good seed in his own field in one day. The wicked one comes immediately afterward and at night scatters tares among the wheat in the field of another. Nothing sound or hurtful could come to Jesus. Neither God, nor his Son, nor his truth is responsible for evil in the world. "The tares," all of them, "are the children of the wicked one; the enemy that sowed them is the devil"—(vs. 38, 39).

The patience of the Master and the haste of the servants is impressive. The Son of Man sows down the world with good seed. The devil immediately begins his destructive work, and sows the field over with evil. What shall be done? "Root out the tares so soon as they can be distinguished," the impatient servant says; "let them grow together until the end of the world," the patient Master replies.

There is no warrant here for the reception

of ungodly people into Church relations and no prohibitions against the exclusion of the known ungodly from such relations. (1). It is distinctly said that the devil sows tares among the wheat. True, that with all possible care, good and bad people will get into a church and remain there; but the disciples of Jesus should not help the devil in his work. If they sow tares there will soon be a field without any wheat. (2). Besides, the wheat and the tares are not to live together in the church, but in the world. The prohibition is plainly meant against the extirpation of the wicked from the world, and not their exclusion from the church. The lesson is Jesus' wise and patient dealing with Satan's destructive work. "More wheat is a better cure than much weeding."

See the tenderness of Jesus' heart for "the children of the kingdom." In eradicating the tares," he said, "ye would also root up the wheat. They are so much alike while growing that ye could not distinguish them. Their roots interlock, and ye could not pull up the one and not injure the other." A thousand ties cement men. Kinship, material interests, locality, associations of many sorts bind them into groups. Such ties cannot be broken as long as human society remains as it is. Besides, character and destiny are not fixed until the end of the world. Children of the wicked one may become children of the Kingdom. Let them live together until the harvest. Let every one have all possible opportunity. This is how the Messiah-king will deal with the wicked.

2. The Kingdom in its Heavenly Form. There are really only two classes of men in all the world—the wheat and the tares. They cannot be accurately distinguished by men; and if they could, the work of separation has been reserved by the King unto himself, and he has appointed the end of the world as the time.

But the separation will be made and based on character. There will of course be differences in human character and conduct, but our Lord will gather these various shades of life into two classes.

The separation will be made through the ministry of angels, and for rewards and punishment—vs. 40-43.

Mark especially the glory of "the children of the Kingdom." They shall be admitted into glory; they themselves shall be glorious. The introduction of the kingdom was marked by the mightiest opposition of the powers of darkness. These have always hindered. There have been lights and shadows. The world has never been as bright as heaven, nor as dark as hell. The light of the children of the kingdom has often been obstructed, and sometimes obscured, but it has never been extinguished. The day of full-orbed and unobstructed glory hastens. Oh, we shall see it, we shall share it!

Questions—What is a parable? What is the Kingdom of heaven? How does the King make subjects? What did the Parable of the Different Soils set forth? What is the purpose of the Parable of the Tares? What the center of comparison? What the point of emphasis?

In what two forms do we study the Kingdom? What is the field? What is the good seed? (v. 38). Who sowed it? (v. 37). Who sowed the evil seed? (v. 39). Show the difference between the spirit and the motive of the sowers? Contrast the patience of the Master and the haste of the servants? Is the warrant in this parable for receiving and retaining ungodly people in church relations? Why may not good men drive bad men out of society? (v. 29). What should

they do for themselves? (Eph 5:8). How ought they to treat bad men? (Eph. 5:11). Can good men keep wholly apart from evil men? (1 Cor. 5:9,10). How then can they keep themselves from evil? (Eph. 6:10-18).

How many classes of men are there? When will the separation be made? By whom? Through whose ministry? For what purpose? What is the destiny of the children of the kingdom? (v. 43).

THE PERKINS HOME LETTERS.

The Married Daughter Finds That We May Expect a Harvest of the Same Things That We Sow.

(S. S. Times).

Fremont, Monday.

Dear Mother:

I've heard a good many people say that young men ought to be expected to "sow their wild oats" in the early days; they would come out all right after a while anyway. Well, in this lesson about the tares, one thing seems pretty clear to me, and that is that the bad seed brought forth tares and the good seed brought forth good wheat. Of course, nobody questions that in the natural world, but some seem to think that in the moral and spiritual world "will oats" will somehow bring forth good lives. Now Jesus was teaching a great spiritual truth, and it seems he saw only tares when tares were planted. It seems strange we should keep wondering why we've got tares growing in our field. They must have been planted long ago. Today is a planting time, too; each day is. With the good Lord's help I'm going to stop planting tares.

Out in this new country I've seen men who really defy God. They laugh at the things we believe, and every time they laugh at a holy thing they get more bold. They seem to think that they have escaped God's judgment so long that there is little to fear. Of course, we often wonder as to why such things are permitted to go on. But I guess this lesson teaches us some reasons for it. God's harvest isn't always at the time set by man, is it? Indeed his harvest time may be at a season least expected by us. But his reckoning is very sure; and destruction is the penalty of all evil lives. God has wonderfully taken care of the field of my life, and all he has planted is good. But Satan has always planted evil. And do you notice that the enemy sowed tares "while men slept"? The Christian who goes to sleep in spiritual things is ever the object of Satan's attack, isn't he? I guess that's what Christ meant by telling us to "watch and pray."

Now my thoughts turn to the children. I do wonder whether our great enemy, Satan, ever succeeds in using me to sow tares in these young lives—seeds of anger, and impatience, and unkindness.

Your loving daughter,

MARTHA.

"Early Will I Seek Thee."

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion, which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with Him in whom the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Archbishop Trench.

B. Y. P. U.

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Treasurer.

The Epworth League.

The Epworth League of the Mississippi

Conference have just had a conference in

McComb, Miss. They met in the new Meth-

odist church, which is a very handsome

building. Let me say the Methodists here

deserve great deal of credit for building

such a house. Let no man think the Meth-

odists are not busy. The writer was greatly

impressed by their earnestness and enthusi-

asm. The League is doing a great work in

Methodism. In the conference they have

75 Leagues with 2,500 members. Their or-

ganization is something like our B. Y. P.

U. They have a president and four vice-

presidents, junior superintendent and sec-

retary and treasurer.

Some expressions about the conference:

1. The vice-presidents hadn't done much

to report. They confessed one after another

in embarrassment that they had not accom-

plished much. I was wondering if our vice-

presidents could do any better. I believe

they accomplished a new set, which was right.

2. One of the twenty-three on the pro-

gram twelve of them were women, and all

of them were present with splendid papers.

Mrs. A. A. Logan read a most excellent pa-

per on "Inviting and Welcoming Strangers."

The conference voted to publish it in

tract form.

3. W. D. Hawkins is a hustling young

business man of Meridian. He is, to be

connected with putting his very heart and

soul into the work. He reminds one of our

own sweet-spirited, hustling and ever wise

Arthur Blake.

4. The conference was small, which is

but another effort. Unhappily, however,

but another evidence that some improve-

ments must be made on the convention plan.

There were less than fifty delegates and

visitors. Remember, however, they have two

conferences in this state.

5. H. M. DuBose of Nashville, the

general secretary, made some splendid ad-

dresses on young people's work. He is an

ex-Mississippian and a credit to his denom-

ination.

THE BAPTIST RECORD.

May 3, 1906.

6. The consecration meeting Sunday afternoon conducted by Mrs. Tripps of Brookhaven, was a spiritual uplift. These Methodists know how to pray and cry and tell how they love the Lord.

College Tidings.

Good news! I have a promise from Mr. Andrew Carnegie. For some time I have been in correspondence with his secretary in reference to a library. He has not agreed to give us a library, but he has agreed to give us that which will help us more than the library would help us just now. He writes that when we have succeeded in our present Building Movement, he will gladly add twenty thousand dollars to our Endowment. This gives us a chance to arrange a library in connection with our Building Movement, and gives us also what we need next to the buildings—an increase in Endowment. Surely, now, every Baptist in Mississippi ought to fall into line, and let us push this movement through in short order.

Another piece of good news is that Rev. W. J. Derrick, formerly of Yazoo City, will join me this week in my work for the Building Fund. What I need now is invitations, multitudinous invitations to visit churches, so that Derrick and I can both be kept busy until the work is done.

But there is more good news. Since my last notes, I have spent Sunday, the 22nd, at Starkville, where we secured subscriptions for \$1,100. Quite a number of the leading members there have not helped, but we hope that some of them will do so yet. President Hardy, with three of his professors and his secretary, stood by me with liberal subscriptions. There are a number of other men connected with the A. & M. College, and we trust that several of them will yet fall into line. M. K. Thornton, the pastor, is one of our graduates, and he is always loyal and liberal toward the College.

Friday night, the 26th, I spoke at Rolling Fork, where I received subscriptions for \$200. That church has only twelve members, but they are loyal.

Sunday morning, the 29th, I spoke to the church at Leland. The pastor, Rev. E. T. Mobberly, was born, reared and educated in another state, but he has allowed no pastor in Mississippi to take a firmer stand for the College than he. Since my last visit to Leland, Bro. J. R. Coleman has moved to the town. He and I were warm friends back in our boyhood days, and he gladdened my heart by heading the Leland list with \$500. Others fell in with liberal subscriptions, and the amount has run to \$1,197.

Sunday afternoon, I ran down to Hollandale, where I spoke at 4 o'clock in the afternoon. The big-souled, beloved physician, Dr. J. W. Magruder, who gives one-tenth his gross income to the Lord's cause, and believes everybody else ought to do the same, headed the subscriptions with \$1,000. He is the third man in the State who has taken his place in that list. He says there are seventy-five men in Mississippi who ought to give a thousand dollars apiece. He is right. There are seventy-five who ought to do it, but about one out of ten will do it. Many of our money-making Baptists are big-hearted and liberal, but they are not all sanctified. A number of others at Hollandale fell into line nobly, and the Hollandale subscriptions stand at \$1,600. One Presbyterian there subscribed \$100, and another \$25.

Let me tell you another interesting story. Two weeks ago, on the train, I fell in company with a friend of mine who is an Epis-

copalian. I told him about my work, but of course, did not ask him for a subscription. The next day I received from him a brief, kind letter, saying that my work had been in his mind ever since we parted, and that he enclosed a little mite, with the request that he be allowed to do it secretly, and, lo and behold, there before my eyes was a check for \$200!

Recently, I had in an audience a big-hearted Cumberland Presbyterian, who sent up a subscription for \$25. The next day, I met him and told him that if three thousand people would give what he had given, it would make up the whole \$75,000. His reply was, "You tell your folks that you know a Cumberland Presbyterian who will be four of them."

There are many discouragements, but the encouragements are delightful.

Pour in your invitations, brethren, and keep Derrick and myself busy visiting your churches.

We have a large crowd and a delightful crowd of boys this year. The session does not close until June 27th. This is one month later than last year, on account of our late opening. We urge upon every old student of the College in and out of Mississippi to be with us on June 27th. That will be Former Students' Day. Dr. B. D. Gray of Atlanta, will make an address, and we hope to have a happy and hilarious time of it. Let us have a great reunion. Daylight has dawned in the history of the College, and we want all the old students to come and see her once more with her old dress on. A few years from now, we will invite them back to see her clothed in silk and purple.

Hopefully,

W. T. LOWREY.

Clinton, Miss., May 1.

Two Telegrams.

Richmond, Va., May 1, 1906.

The Baptist Record:
Mississippi gave for Foreign Missions \$20,380.85. Some debt.

R. J. WILLINGHAM.

Atlanta, Ga., May 1, 1906.

Baptist Record:
Glorious! No debt. Mississippi gave for Home Missions \$11,672.59.

B. D. GRAY.

Notice.

The train carrying the special coach and pullman will leave Winona on Wednesday night at 9, and run through to Chattanooga. The cost of the round trip, including sleeper going and returning, will be \$15. The same coaches will be held in Chattanooga for the passengers to return in. If two go in the same berth, it will cost them \$1 each going, and the same returning.

Let any who desire to take advantage of these rates, wire or phone me at once.

MARTIN BALL.

Evangelist Frank M. Wells, Memphis, Tenn., recently closed good meetings at Bastrop, La., with four conversions. He goes to Jones, La., for April 25, to May 10. The mass meetings "for men only" Sunday 3 p. m. at Bastrop, were far-reaching.

Bob Taylor's Magazine for May contains an attractive menu for the intellectual taste. This Southern magazine is rapidly growing in popular favor in the South. It is also largely read in the North.

May 3, 1906.

Hattiesburg.

The first Baptist church of Hattiesburg, Miss., began her annual protracted meeting Sunday, April 15th, which is still in progress. We had arranged with Brother W. D. Nowlin, of Owensboro, Ky., to conduct the meeting, but he did not reach us until Tuesday night, April 17th.

Our pastor, Brother I. P. Trotter did the preaching up to that time. Brother Nowlin took charge of the meeting on his arrival. Up to this writing Monday morning, April 30th, he has continued to preach the word of God with great power. I do not remember ever to have heard the Word proclaimed with greater faithfulness.

Thus far we have had 53 accessions to the Church, most of them by experience and baptism. The meeting never at any time lagged, or was void of interest, but continued to grow from day to day, and reached the climax on yesterday when twenty were added unto the church.

We have been holding two services each day of the week and 3 on Sunday, from this time forward we will have only one service a day, and that at night, this became necessary owing to the Bible Institute which convenes here today, conducted by Dr. Sampson, of the Theological Seminary, Louisville, Ky.

In conclusion permit me to say: The Lord made no mistake when he called Brother Nowlin from the drug business, to preach his Word, he is logical, plain, persuasive and forceful in his preaching; the Lord has greatly blessed his labors here, not only in the salvation of precious souls, but in strengthening the entire membership.

We are looking forward to a great meeting tonight, pray for us, and this faithful man of God.

Later: Last night we had 9 accessions, 6 of whom were for baptism. Accessions to date 62, with interest increasing.

Yours in Christian love,

W. M. CONNER.

From Greenwood.

After a continuance of ten days our meeting closed on Thursday night last. Brother J. B. Lawrence of Humboldt, Tenn., did the preaching, and it was of a very high order. Rarely indeed have I heard a finer series of sermons. The congregations were large from the first, and continued so to the last, so large that in the second week we used the Methodist church, which by the kindness of the pastor and officers, was offered to us. This fact served to emphasize our need of a new and larger church building, and the question is being seriously agitated.

The statistical results of the meeting were not what we hoped to see, but the church has been greatly benefitted. On Sunday after the close of the meeting five united with the church, two of them by baptism.

Brother Lawrence was at one time pastor here, and his visit was mutually pleasant to him and his old friends. Our people who had the pleasure and profit of his great and spiritual sermons will follow him with their best wishes.

W. M. BURR.

April 30, 1906.

Hebron and Newhebron.

These places are one and one-half miles apart, in Lawrence county. Hebron, has been the center of a large section of country, for many years. Here the old church holds her monthly meetings, and has, for more than eighty years. Here some of us first heard the gospel from such men as William

THE BAPTIST RECORD.

5.

Williams, and Norvel Robertson. When our mothers carried us to church on horse back, from one to six or eight miles.

Since the coming of the railroad some things have changed the mercantile business has all gone, and some of our best citizens and most liberal givers, to the Master's work. We still have the church and school. The question has often been asked, if these moved to the new town. We answer no. They both have signs of life yet. At our March meeting we took subscriptions for missions, amounting to \$200. In April Brother Dale reported \$120 collected, for Home and Foreign Missions. The balance to be paid later.

About the first of August, last year, twenty members, from the church, united with about fifteen other Baptists, who had moved to the new town, and constituted a Baptist church. They had no place to hold service, and so have had very little preaching since.

But they have just completed a neat house including bell at a cost of \$2,200. The house is to be seated, and there is about \$500 due on the building partly provided for by subscriptions. Anyone knowing his subscription to be unpaid, would please these good people by sending the amount to Brother F. L. Riley, Newhebron. The church has no pastor. The writer has been helping them as he could, preached the first sermon in the new house. Brother A. L. O'Bryant preached two helpful sermons yesterday, the fifth Sunday.

We expect to have Elder J. P. Williams with us at our annual meeting here, embracing the fourth Sunday in July. We are hoping and praying for a great meeting. Let all join us. The church at Newhebron will have their first annual meeting, to embrace the fifth Sunday in July.

This young church is deserving of a good strong man as pastor and leader, and I pray that God may send him at the proper time.

R. DRUMMOND.

Brother and Sister Cohron go to Kerrville, Texas.

Last Sunday was the last Sunday that we will have Brother and Sister Cohron with us; they will leave in a few days for their new field of labor. The church was filled to hear him preach his last time as pastor of Utica church. Resolutions of esteem and love for our pastor and his wife, and regret at losing them were read and adopted. We also had a touching talk from our friend, Capt. W. T. Ratliff, a true and tried friend of Brother Cohron.

There was many a sad face, at the closing service. That night we sang God be with you till we meet again, and the parting hand was extended to Brother and Sister Cohron, and as his members came to bid good-bye to their beloved pastor and his wife, you could see sad faces and tears of regret at losing them. We had hoped to keep Brother and Sister Cohron with us for years, but the Lord has called them to a new field of labor, and they felt it their duty to obey, as they always do when the Lord calls them.

Brother and Sister Cohron have done noble work while here and we feel sure the Lord will bless them in their new home.

Brother Cohron had raised enough money to rebuild the parsonage that was burned in January, had the plans all drawn and it was liked so much, that it was adopted by the building committee. (We all regret that we will not have Brother and Sister Cohron to occupy it.

They go from us with our love and prayers.

ONE OF HIS DEVOTED MEMBERS.

Field Notes.

The writer has visited the following places recently, viz:

Newton, Louisville, Kosciusko, McCool, Ackerman, Starkville, Columbus, Brooks, Macon and Shuqualak.

The brethren all along the line were very kind to this scribe, for which he is grateful.

At Louisville—The list of readers was greatly enlarged. The Baptist man had not visited this section heretofore. Pastor Nutt divides his time between this church and Ackerman.

Pastor Tull was found busy looking after church interests and a certain young fellow who has taken lodging at the parsonage. A fine fellow he is, too. Kosciusko and McCool engage the time and energies of this pastor.

Pastor Thornton was found busy looking after the Lord's work at Starkville.

Pastors Hewitt and Camp were diligently cultivating the Master's vineyard, and they and encouraged in the work. The First Church has decided to tear down the old and build a new and up-to-date church building. Want of room is the occasion of this move. Gen. S. D. Lee and others compose the building committee.

The new house is to cost about \$30,000. The writer learned that on Sabbath morning in particular, members of the church could not find a seat in the building.

Pastor Sibley still holds the fort at Brooksville. The church has much cause to appreciate his able administration of affairs.

Pastor Thames has taken hold of the work with renewed zeal since his people would not allow him to move. He and his good wife are happy in their work.

Macon is a fine old town and there are many fine people in her borders.

Pastor Thompson of Shuqualak, is bringing things to pass in this town. The house of worship is to be moved out on a corner lot and then renovated and enlarged and beautified. Thus the work goes on.

O. M. LUCAS.

Pastor Ball wires: "In the midst of a great meeting which has been in progress one week. Twenty-seven accessions, twenty-four of whom are by baptism."

We need a copy of our issue for March 1st. If any subscriber who does not keep a file will send us this number, we will be very grateful.

Rev. H. C. Joiner has just closed a good meeting at Port Gibson, in which he was assisted by Rev. Jno. A. Held of Natchez. There were several additions, and the church strengthened.

Use nothing but the old reliable light running New Home Sewing Machine. Heidelberg Bros., agents, Jackson.

Rev. William Spurgeon of Wales, and Rev. D. A. Wilson and wife, missionaries to Cuba, brightened our office with their presence this week.

Rev. W. J. Derrick has been engaged by the Board of Trustees to assist Dr. Lowrey in raising the balance of the \$75,000 Endowment. It is very important that Dr. Lowrey get this work off of hand by September. So he can take his place in the College at the opening of the next session.

The Baptist Record.

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T. J. BAILEY, EDITOR AND MANAGER.
H. S. PROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, send us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The Choir.

It is said that "music is the art which employs sound as a medium of artistic expression for what is not the province of literature, of sculpture, of painting or of acting, and of architecture."

If we stop for a moment and listen to the sounds about us, we discover with joy that we live amid perfected harmonies. Aye, all created nature is singing its paeans of joy to its Creator above.

This hush of harmony, so universally pervasive is that a suggestion to the thoughtful mind of how our heavenly Father delights in harmony and so is pleased when the voices of his worshipping children are blended in harmonious grateful praise to the name of His Only Begotten Son.

While literature "describes or states emotions," sculpture "imitates outward forms," and painting "visualizes form with color," and acting "embodies the inward feelings of which all these other arts can but exhibit the effect."

We see, therefore, that it is the duty of the author to serve as a faithful translator who is able to transmute the body of his work with life-like lineaments of the original.

It is the duty of the sculptor to set forth in outward form as much as possible the appearance of the fulness of life, so that all spectators may be as profoundly affected as possible.

It is the duty of the painter to represent in color the "breathing palpitating" life which speaks to the appreciative visitor of festivities of joy and buoyant hopes.

It is the duty of the actor to represent a complete portrait of the soul which is the same in all ages.

It is the duty of the musician to pour forth from his soul of passion the language of perfect melody so that there is quelled within the listener every "vain outgoing after vanished joy," and is stirred within him the feelings of truth that bring him into sympathetic touch with all human nature, and his life in "tune with harmony."

The purpose of song in church is primarily and out for worship. The char-

Home Baking with ROYAL Baking Powder

The United States Agricultural Department has issued (and circulates free) a valuable report giving the results of elaborate experiments made by and under the direction of the Department, which show the great saving from baking at home, as compared with cost of buying at the bakers. All bread, cake, biscuit, crullers, etc., are very much fresher, cleaner, cheaper and more wholesome when made at home with Royal Baking Powder.

ROYAL BAKING POWDER CO., NEW YORK.

acter of the worship depends upon the character of the soul engaging in the worship. There can be no true worship flowing from a soul that has never been touched by the saving finger of his Master's pierced hand. Hence hymns of prayer and praise cannot be fully interpreted except by souls washed in the blood of Jesus.

Some one said to a fond mother: "Nancy has the most lovable nature I ever saw." Replied the mother: "How could it be otherwise, since she has never had anything except love put into her nature?" That is it. There flows from the soul exactly what is in it. No vibrations of experience of saving grace can be wafted forth in harmonic sound of voice or instrument from an empty soul. From the voice thus impoverished, no inspiration of the Spirit can be caught up by the souls of those things "kindred objects kindred thoughts inspire."

In every church it is better to have a well trained choir. What class of musicians should compose the choir? It goes without saying that only those who have experienced the saving efficacy of Christ's blood. The highly cultured voice which is given to the worship of music and not filled with the music of worship should have no place in our church choirs. Music whose art "is only to enchant the sense" and not to bear "passion too intense" for perfect speech should be relegated to concerts and recitals, for its strains are too earthly "to reach a heavenly height."

The duty that lies next to one's hand is the greatest, the most important duty. To perform it unquestioningly, faithfully, cheerfully is the best proof that one is ready for greater responsibilities; and talking of responsibility, if it is a God-given duty the responsibility of success is His; of service is ours, and we can say with Jean Ingelow, "I am glad to think I am not bound to make the world go right. But only to discover and to do. With cheerful heart the work That God appoints."

M. T. G.

I will enjoy all things in God, and God in all things; nothing in itself; so shall my joys neither change nor perish. For, however the things themselves alter or fade, yet He in whom they are mine is ever like himself, constant and everlasting.—Bishop Hall.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go out no more, forever.—Beecher.

Brother J. B. Quin had a busy day on April 8th. He drove four miles to the country and baptized four happy young converts. Back to town to teach a class in the Sunday School, also delivered a lecture to the Sunday School. Preached at 11 o'clock. Back to the Baptismal waters in the afternoon and buried 24 candidates with Christ in baptism. Preached again at night.

Dr. William Spurgeon, a first cousin of the great English preacher, Charles H. Spurgeon, has just spent two days with Dr. Sproules. During his stay he delivered some most splendid lectures, one of them being a lecture on the life and character of C. H. Spurgeon. To have such a visitor as Dr. Spurgeon is an uplift and inspiration not easily to be estimated.

Rev. R. H. Tandy writes: "Our work here is starting nicely and we are enthusiastic about the outlook. We have had twelve additions this month and baptized seven last night. Our Superintendent, Judge D. M. Miller, is leading us in a campaign to increase the attendance of the Sunday School and is succeeding well. He is a very efficient superintendent. Come to see us soon and get some new subscribers for the Baptist Record."

BLOOD POISON CURED!

Have You Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Botanic Blood Balm (B. B. B.); 32-page book and medical advice, together with free sample, given by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

A Request.

I desire to ask again the clerks of Associations or any friends of the Baptists in the following Associations to please send to my address a copy of minutes of each last session of the Association, viz: Bethel, Carey, Chickasaw, Copiah, Ebenezer, Gulf Coast, Hoblochitto, Leaf River, Mt. Pisgah, New Liberty, Oktibbeha, Pearl Leaf, Pearl Valley, Red Creek, Salem, Sipsey, South Mississippi, Tallahala, Tombigbee, Trinity and West Judson. I am anxious to get these that I may get statistics of Mississippi Baptists for Mississippi.

Truly your servant for Christ's sake,

S. G. COOPER.

A Dangerous Accident

happened the other day to a prominent citizen's wife whose horse ran away with her and flung her against a telegraph pole.

Such accidents, though of daily occurrence in all parts of the world, add but little to the sum-total of woman's suffering, as compared with the terrible results of the diseases peculiar to women, which drive so many women to premature graves.

The question is, what is to be done, if the coming race is to be protected, and the answer may well be told in the words of Mrs. Blanche E. Stephaou, of 1228 S. 42nd Ave., Chicago, Ill., wife of a prominent Greek lawyer of that city.

In a recent letter, she says: "For five years after the birth of my baby, I suffered constantly with backache and could not wear a corset. I also had sideache and bearing down pains which nothing could relieve. My husband spent hundreds of dollars on the best doctors here, but to no avail. The last one suggested an operation, but to this I would not consent. At last, on the advice of a dear friend, I took Wine of Cardui, and can truthfully say that from the very first bottle I began to improve. I now look and feel like a different woman, eat well and suffer no more pain."

Cardui is a pure, harmless vegetable medicine, for all the diseases peculiar to women. It relieves pain and regulates the functions. Sold at all druggists in \$1.00 bottles. N 13.

Maxim Gorky, the Russian novelist and revolutionist, has come to this country to enlist the sympathy of Americans for the revolutionary propaganda in his afflicted country, but he has lost

his campaign before it has begun by flying in the face of one of the strongest sentiments of American social life. He has an undivorced wife and two children in Russia, but has brought with him an actress, whom he introduces as Mme. Gorky, and is amazed to find himself and his mistress shut out from respectable hotels. He will also find himself excluded from decent society, and his mission a failure. To their infinite credit, the American people will not tolerate the public flaunting of vice, and Mr. Gorky may as well go back whence he came for all the sympathy he will get from any but anarchists and loose livers in this country. We as a nation earnestly desire the freedom of all people from political oppression, but freedom from marital obligations is another matter, and touches no responsive chord in the American heart.—Examiner.

President Mullins has accepted the following engagements for the vacation: A week's lectures on Biblical theology before the Methodist State Assembly, Maryland; a week's lectures before the Ohio Baptist Summer Assembly; two lectures Owensboro Chautauqua; single lectures, Indiana Sunday School Association, the Kentucky Sunday School Association, baccalaureate address Hollins Institute, Va., commencement sermons for Wake Forest College, Mississippi College, B. Y. P. U. Convention in Omaha.—Argus.

The Baptist Year Book is out. Its figures show an increase in the United States of 23 associations, 656 churches, 505 preachers, 14,634 baptisms; total baptisms for the year 255,570. Net increase of membership over all losses of 109,512. Foreign Missions, \$627,310.30, an increase of about \$35,000. Total benevolence, \$17,932,972.76.—Argus.

LISTEN--

Do you know of a case of Grip that has left its victim with all the life and vitality sapped out of him? We will be glad to send free of charge a bottle of Johnson's Chill and Fever Tonic which will drive out every trace and taint of Grip poison. Cared people will talk. Write to

Johnson's Chill & Fever Tonic Company, Savannah, Ga.

WANTED:—Gentleman or lady with good reference, to travel by rail or with a rig for a firm of \$250.000 capital. Salary \$1,072.00 per year and expenses. Salary paid weekly and expenses advanced. Address, with stamp, Jos. A. Alexander, Jackson, Miss.



Wear Stylish Clothes

To every man, young or old, who is interested in good, stylish, serviceable clothes, we will send our handsome Spring Fashion Booklet and several samples of cloth upon receipt of two 10c stamps for postage. We especially want to interest men and young men, who aim to dress well. We, the makers, set the price with a shield on the sleeve which plainly reads \$15. Your local dealer sells them at the same price as the largest stores in the largest cities. It does not matter where you buy them, you are sure to get good values and good clothes when you insist on getting garments with this shield. "It's on the Sleeve."

Wear stylish clothes this Spring. Send two 10c stamps for our Fashion Booklet and samples of cloth. Address: SCHWAB CLOTHING CO., Dept. 25, ST. LOUIS.

Remington-Sholes

Ten years ago was a good typewriter. Five years ago was a better typewriter. Today is the best typewriter. Remington-Sholes typewriters are the best. They are the most complete, most reliable, most economical. They are the most popular. They are the most successful. They are the most famous. They are the most celebrated. They are the most renowned. They are the most distinguished. They are the most illustrious. They are the most honorable. They are the most glorious. They are the most magnificent. They are the most sublime. They are the most divine. They are the most heavenly. They are the most angelic. They are the most spiritual. They are the most sacred. They are the most holy. They are the most pure. They are the most perfect. They are the most complete. They are the most reliable. They are the most economical. They are the most popular. They are the most successful. They are the most famous. They are the most celebrated. They are the most renowned. 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Deaths.

Tribute of Respect.

Whereas, an all Wise, Heavenly Father has removed from us our beloved sister Mrs. A. E. Fore, wife of G. W. Fore, therefore be it, Resolved,

1st. That in her death we bow submissively to the dispensation of Providence and say, "Thy will be done."

2nd. That she was a true, devout, zealous Christian and death to her was only the gateway to the "Bright Beyond."

Her gentle, pure life will long be felt prominently in the home circle among her dear children, but in the church and societies of which she was such a faithful worker and member. With zeal and interest she entered into every good work, thus adding many stars to the crown for which she was striving.

3rd. That the Baptist church society have lost a devoted, consecrated member. Her sweet words of comfort and cheer with which she has so often greeted us will be heard and realized no more, but blessed hope, our loss is her eternal gain.

4th. That our heartfelt sympathy be extended to her bereaved companion and children whose hearts are so saddened by the "vacant chair" in their midst, yet they emulate her Christian life and character, they will one day be united where parting is no more. May she be a bright, golden chord, gently but surely drawing their wayward hearts to heaven and bringing them more firmly to their God.

5th. That a copy of these resolutions be sent to her bereaved family, placed on the minutes of the Woman's Missionary Society at Flora and published in the Baptist Record.

MRS. NOBLES,
MRS. JONES,
MRS. SIMPSON.

Special Excursions Via Illinois Central R. R.

Jackson, Miss. State Teachers Association May 3-5. One fare plus 25c round trip tickets on sale from points in Mississippi May 2-5 and 4th, limit May 7th.

Memphis Tenn. \$8.50 from Jackson. Tickets on sale daily until May 9th. Limit 3 days.

Birmingham Ala. \$7.75 from Jackson. Tickets on sale May 1st to 3rd.

Chattanooga, Tenn. \$12.00 from Jackson Southern Baptist Convention tickets on sale May 8th 9th and 10th. Limit 10 days.

Jackson, Miss. May 8-9th Convention, officers of Mississippi National Guard. One fare plus 25c from points in Mississippi. Tickets on sale May 7th and 8th. Limit May 10th.

Memphis Tenn. \$6.60 from Jackson. Tickets on sale May 1st and 3rd. Limit June 1st.

New Orleans, La. Elks Circus, May 10-12th. One fare plus 25c for tickets sold May 10th. Limit May 11th. One and one half fare for ticket sold May 10, 11, 12. Limit 14th to return.

For any information call on the undersigned.

J. Hunter Jones, T. P. A.
W. N. Cheney, The Agent,
Jackson, Miss.

Ahead of Every thing!

GLORIOUS PRAISE!

SUITABLE FOR CHURCH SERVICES, SUNDAY SCHOOLS AND YOUNG PEOPLE'S MEETINGS. ENDORSED BY RELIGIOUS PRESS.

READ WHAT "GOOD JUDGES" SAY:
Dr. E. C. Dargan of the Southern Baptist Theological seminary, and himself a master of sacred song; "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."
Dr. J. M. Frost, Sunday School Secretary, calls it "a glorious book."
Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been

skillfully blended, and a fine musical sense and taste pervade the arrangement."
"It is a happy combination of things new and old. I wish for it the wide circulation that it deserves." P. S. Benson, 10 Tremont Temple, Boston.
T. A. C. Davidson, of Birmingham: "You can count on every church in the valley getting it when they get a new book."

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Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

The Way to Make Money.

I bought a lot and erected a \$5,000 house and made all the money selling dishwashers. I have been in the business over four years. In the past three months I have made over \$800. Dishwashers are used three times a day, that is why they sell better than washing or sewing machines, which are used only occasionally. When people pay \$25 for a sewing machine, which often stands idle for weeks, imagine how quickly they will pay \$8 for a dishwasher, which is used three times a day. A dishwasher will save its cost in dishes every year. You cannot break dishes in a dishwasher. You can wash and dry the dishes beautifully in two minutes, without putting the hands in water, or touching the dishes. I do not wash dishes to sell by mail. Write to the Mound City Dishwasher Co. St. Louis, Mo., Box 1, and they will give you particulars and start you in the business so you can make a fortune right at home, as the dishwasher sells itself and sells to everybody.

Miss L. A. C.

Cure For Liquor and Tobacco.

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Society, 47 Gray Bldg., Kansas City, Mo.

Traffic Department.

Circular No. F-685
Circular No. P-387

Gulphport, Miss., April 26, 1906.

OPENING UP OF THE COLUMBIA DIVISION.

TO ALL CONCERNED:

On Sunday, April 29th, 1906, the Division of the Gulf & Ship Island Railroad extending from Mendenhall to Columbia, known as the Columbia Division, will be opened for Traffic, both Freight and Passenger.

Total Distance Mendenhall to Columbia 56.81.

Columbia Division extends from Mendenhall to Maxie. Distance 104.96.

S. D. BOYLSTON,

General Freight and Passenger Agent.

Better than Quinine.

Strong testimony: "Hughes' Tonic is the best chill tonic I ever tried. Better than quinine." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY
Robinson-Pettit Co., (Inc.) Louisville.

Baptist Usage.

A good many years ago, we heard much of "Baptist Usage." Little is said of it now. It does not now appear what it meant; for of late years there have been innovations and new interpretation. Instead of God's Word being taken as "the rule of faith and practice," some curious com-

promises have been made, and no distinction shown between the requirements of the Old Testament and the New.

The "law of Moses" is mingled with the law of Christ; the Decalogue takes precedence of the Sermon on the Mount, and passive service hurls the churches into inactivity and indifference. Sermons are preached; instead of the gospel, and the "go," of Christ's command seems succeeded by the "come to church" of the present day. This was not Baptist Usage a hundred years ago.

The claim of so-called "primitive Baptists" is wholly without foundation; as the early churches were intensely missionary. Indeed, if there is any pure Christianity in the world, it is not in the ranks of the self-styled claimants. Baptists proper hold doctrines as taught in the Bible, but suggestions and apologies have been leading some astray from "Baptist Usage." This is because they follow the teachings of men, instead of studying the Word of God.

In olden times, the Bible only was authority, and the New Testament the doctrine. It is a question how far many of our churches have drifted, and where they will stop. The Methodists began as a simple folk, with much zeal, outstripping the Baptists in certain lines for a while; but did not confine themselves to the Book. Our people believed in plain New Testament teaching, rather than the "commandments of men."

Baptist usage began with the Apostles, and suffered no changes, except when disciples were driven into the wilderness by persecution. When religious liberty was established, they, of course, naturally sought for the usage of the churches before they were absorbed by the general government. Later a new mode of persecution presents itself in misrepresentation and prejudiced declaration. A pet charge of some is "close communion." The New Testament does not discuss any such question; for none existed. Baptists follow the Apostolic teachings.

L. A. DUNCAN.

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Lv. Mobie.....	7:00am	4:30pm
" Government St. Ala.....	7:08	4:38pm
" Orhard.....	7:29	4:59pm
" Crusier.....	7:36	4:0
" Semmes.....	7:44	5:14pm
" Wilmer.....	8:03	5:31pm
" Latonia..... Miss.....	8:18	5:46pm
" Brushy.....	8:25	5:53pm
" Donovan.....	8:33	6:01pm
" Evanson.....	8:42	6:10pm
" Lucedale.....	8:48	6:16pm
" Euhank.....	9:00	6:28pm
" Bexley.....	9:07	6:35pm
" Merrill.....	9:17	6:45pm
" Leaf.....	9:34	7:02pm
" McLain.....	9:50	7:18pm
" Little Creek.....	9:54	7:22pm
" Beaumont.....	10:10	7:38pm
" Hintonville.....	10:29	7:56pm
" Richton.....	10:44	8:12pm
" Lancaster.....		

South Bound--Daily.

Stations.	No. 1.	No. 3.
Lv. Lancaster.....		
" Richton.....		
" Hintonville.....		
" Beaumont.....		
" Little Creek.....		
" McLain.....		
" Leaf.....		
" Merrill.....		
" Bexley.....		
" Euhank.....		
" Lucedale.....		
" Evanson.....		
" Donovan.....		
" Brushy.....		
" Latonia..... Miss.....		
" Wilmer.....		
" Semmes.....		
" Crusier.....		
" Orhard.....		
" Government St. Ala.....		
" Lv. Mobie.....		

NORTH BOUND. SOUTH BOUND.

No. 2--Daily.	Daily--No. 1.
11:02am Lv.....	Loper.....Ar. 2:32pm
11:16am Lv.....	Ovette.....Ar. 2:18pm
11:40am Lv.....	Gratts.....Ar. 2:00pm
12:03pm Ar.....	Ellisville Jct.....Lv. 1:54pm
12:04pm Lv.....	Laurel.....Lv. 1:31pm
12:18pm Lv.....	Roy.....Ar. 1:30pm
12:30pm Lv.....	Mossville.....Ar. 1:16pm
12:41pm Lv.....	Progressive Ar. 1:04pm
12:47pm Lv.....	Stringer Ar. 12:53pm
1:09pm Lv.....	Bay Springs Ar. 12:47pm
1:29pm Lv.....	Louis.....Ar. 12:01pm
1:41pm Lv.....	Montrose Ar. 11:47am
2:00pm Lv.....	Roberts Ar. 11:30am
2:20pm Ar.....	Newton Lv. 11:10am

Hattiesburg Branch.

NORTH BOUND.	Daily.
No. 24.	No. 6.
Lv. Beaumont.....	10 10am 7 40pm
Lv. Wingate.....	10 45am 7 55pm
Lv. New Augusta.....	11 00am 8 01pm
Lv. Mahnd.....	11 15am 8 09pm
Lv. Lagland.....	8 26pm
Lv. McCallum.....	12 05pm 8 33pm
Ar. Hattiesburg.....	12 50pm 8 55pm

SOUTH BOUND.

	No. 5.	No. 25.
r. Beaumont.....	8 40am	5 00pm
r. Wingate.....	8 25am	4 25pm
r. New Augusta.....	8 19am	4 00pm
r. Mahnd.....	8 11am	3 40pm
r. Ragland.....	7 54am	3 03pm
r. McCallum.....	7 47am	2 45pm
v. Hattiesburg.....	7 25am	2 00pm

Ellisville Branch

	Daily Except Sunday	
Stations	No. 27.	No. 28.
Lv. Ellisville Jct. Miss.	11 40am	
	Ar.	1 45am
Lv. Ellisville Jct. Miss.		12 15pm



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AND AGAIN THAT
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Price \$1.00
Write For Circular C.
Specific Pharmaceutical Co.
Atlanta, Ga.

From Lumberton.

We have rounded out our first quarter's work at Lumberton, and have begun the second with increased vigor and encouragement. The contributions of the first quarter were devoted to Foreign Missions. No public offering was made, but each member was seen personally, and \$101 was secured. This is encouraging, for only five or six in our membership are not represented in this amount, and it averages about \$1.45 per capita. Our motto is, "Something from every one and all for the glory of God."

We began our second quarter with a revival. Brother Simmons of Columbia, preached twice daily for nine days. The Lord honored His word, and ten united with our church, making in all fourteen additions this year. Brother Simmons is an eloquent, instructive and interesting preacher, and his sermons will not be soon forgotten by those who heard them. It seemed that he brought the messages that we needed, and we can press on now with greater zeal.

There are some things at Lumberton that make the Lord's work difficult, but supported by such loyalty, the pastor takes courage and presses on, believing that he has the best of the Lord's faithful. Lumberton, indeed, has some members that cannot be excelled.
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Used Hobart M. Cable \$300.
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Used Wellington \$250.
Used Baumstetter Piano, \$200.
Used Piano Player, \$125.
Good Square Piano, \$35.

Used Kimball Piano, \$300.
Used Kimball Piano, \$200.
Used Shaw Piano, \$225.
Used Arion Piano, \$200.
Used Royal Piano, \$225.
Used Piano Player, \$100.
Good Square Piano, \$50.
Good Square Piano, \$20.

ORGANS.

\$90 Used Crown Organ, \$60.
\$350 Used Vocation, \$200.
\$90 Used Shultz Organ, \$40.
\$85 Used Kimball Organ, \$65.
\$60 Used Kimball Organ, \$25.
\$80 Used Cornish Organ, \$20.
\$95 Used Chicago Cottage, 60.
\$5 Used Hamilton Organ, \$30.

\$85 Used Burdett Organ, \$60.
\$200 Used Wilcox and White, \$125.
\$95 Used Kimball Organ, \$75.
\$80 Used Kimball Organ, \$55.
\$80 Used Cornish Organ, \$25.
\$80 Used Bentley Organ, \$25.
\$5 Used Chicago Cottage, 60.
\$5 Used Story and Clark Organ, 50.

Some of these are good as new, but have been taken in exchange for new instruments, but must be sold to give us more room. We have a large stock of new pianos and organs and can make terms to suit you on any of them. Call or write for particulars or description.

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